



the foolish insect, which, having once burned its wings, will keep hovering round and round the flame, as if it were a magic circle, each time burning itself more and more, until it falls to the floor, a maimed and lifeless thing; so Neal, mindless of his burning, would continue to expose himself to the blazing light of anti-slavery truth, until, at last, consumed almost to a cinder, he refrained from sheer inanition, and remained on the floor, writhing and fluttering in such agony as to excite the commiseration of his bitter enemy.

The impartial reader may like to know what arguments Mr. Neal presented. Positively none. He didn't come to argue. He came to assault. Prompted by that love of notoriety, which is not scrupulous of means or occasions, he was resolved, if it were possible, to throw our Spartan ranks into confusion, and by mere threats and barks to frighten us from our position, and then like an evil spirit as he is, to have a season of fiendish joy over our downfall. But he reckoned without his host. He went into that warfare without counting the cost. For he had not been on the ground an hour, before the tough-fibred and tough-headed gladiator looked as pitiful and desolate as a diamond-shaped ship.

I wish he had been in a state of mind to put forth an argument or two, instead of those stale charges of 'laying unholy hands on the ark of the Constitution,' 'sapping the foundations of our holy church,' 'reviling our first men,' 'speaking lightly of our forefathers,' 'using harsh language,' &c. &c. &c.; but as I have said, he did not come as a reasoner but a gladiator. Had he found those present, as he evidently expected, who would come down to his level and exchange fisticuffs with him, (I speak figuratively,) he would have triumphed; but the moment he saw that anti-slavery was not to be assailed from his high table of doctrine by the noisy threats and small bravado of a mere pugilist, he felt his gross inferiority, and wished himself ten thousand leagues away.

Never has anti-slavery had a prouder evening. Not that it was any source of pride to triumph over John Neal—from it—it was something to be proud of to have the most radical anti-slavery truth received with marked respect by an audience which had been appealed to over and over again by their own townsmen, not to allow abolitionists to walk to meet in a house to sleep in, or a street to walk in. Hundreds look with favor upon our movement in consequence of that fortunate meeting—thousands who supposed Garrison and his co-workers were a set of half-crazed fanatics, were satisfied that they are in fact the very 'hopes of the country.'

Our Convention broke up as quietly as a Quaker meeting. I should have mentioned before, that the Hutchinsons were in attendance throughout the Convention, and on the wings of their inspired song, anti-slavery truth sped its way into the warm hearts of thousands. It was almost sublime to see how that audience, from a state of tumult after one of the ruffian appeals of John Neal, would bend their heads reverently to catch a few strains of Freedom's music, and long after that last word was sung, remain in perfect silence, as if its echoes were still reverberating in the chambers of their soul.

Let it also be said, that, though at times there was every indication of a brutal mob, our friends never quailed for one instant. Each one seemed to have planted himself upon the rock of principle, and said, 'This rock shall fly from its firm base as soon as I.'

I could write line upon line more, but I have already written more than would have been possible, had not my pen run over the sheet like lightning. Doubtless I have omitted much, which the friends will expect to see; but 'what's done is done,' and it is too late to alter or revise.

I conclude, therefore, after thanking our Portland friends, in the name of the slave, for their generous hospitality, and expressing the hope that when Humanity holds another gathering in that city, 'I may be there to see.'

Case of Jonathan Walker.

The subscribers, deeply feeling that the case of Capt. Walker, who has recently been practically taken by a Southern wrecker, and has since been confined in Pensacola jail, in entire opposition to the laws of the United States, demands that the sovereign voice of Massachusetts should arise in his behalf, and in support of subverted law, have made arrangements with LORING MOODY, Esq. Chairman of the Committee of Citizens of Harwich upon the subject, to go for the two or three following months, as agent through various counties in our State; and they confidently hope that all the friends of true liberty will aid him and them in their purpose. They fervently call upon ALL, without distinction of party, to look at this subject seriously, in all its bearings, and to give Mr. Moody an opportunity of telling his simple and deeply interesting story. They furthermore hope that funds, without measure, will be forthcoming from every man, woman and child, who have a faithful to spare, to aid this righteous cause.

Money will be needed for the assistance of Captain Walker during his trial; to test the important questions which the case involves, by an appeal to the Supreme Court of the United States; and for sustaining his numerous family, now deprived of their only means of support.

As the subscribers have learned, with much pleasure, that Committees have been appointed in several towns in Plymouth County, they propose the following order for meetings, and they hereby request the friends in different towns to make arrangements, whereby Mr. Moody may be simply accommodated; and they hope that, if possible, he may be conveyed from town to town, free of expense.

Further arrangements will be announced in other columns, as soon as they can be made.

Hanson,	Friday,	do. 18.
North Bridgewater,	Saturday,	do. 19.
Duxbury,	Monday,	do. 21.
Kingston,	Tuesday,	do. 22.
Plymouth,	Wednesday,	do. 23.
Sandwich,	Thursday,	do. 24.
Fairhaven,	Friday,	do. 25.
New Bedford,	Saturday,	do. 26.
Nantucket,	Monday & Tuesday,	do. 28 and 29.
Fall River,	Wednesday,	do. 30.
Taunton,	Thursday,	do. 31.
Raynham,	Friday,	Nov. 1.
Boston,	Monday,	do. 4.

H. I. BOWDITCH,
For the Committee at Harwich.

P. S. Any donations in money or in clothing for the family of Capt. W. will be received by the subscribers, and forwarded as directed.

'Refuge of Oppression.'

It is a long time since this department of our paper has contained so large and choice a collection of suitable articles, as it does this week. The defence of the conduct of James G. Birney, in regard to the dishonorable transfer of the property of the American A. S. Society, is conducted in a spirit of vulgar vituperation and rage, which is not in the power of Billingsgate to outdo. The calm, truthful, unanswerable article of Mr. Quincy is represented to be full of 'black calumny,' 'cold-blooded, venomous slander,' 'lying, hypocritical slanders,' 'a most malignant and venomous assault,' 'a miserable libel,' 'a bitter and baneful attack,' 'a gross and treacherous assault,' 'a thousand times exploded fiction,' 'a compound of falsehood and stupidity,' &c. &c. And this is all the reply that can be made to indisputable facts, drawn from the books of the Parent Society, and officially endorsed by Mr. Birney!

The articles from the Portland paper, respecting the recent convention in that town, speak for themselves. It is needless to say, they are monstrous caricatures.

Letters from Henry C. Wright. No. V.

From my Journal.
Newbury, July 3, 1844.
10 o'clock, P. M.

This is a pretty village of 3000 inhabitants, situated in a broad fertile valley. The road for the last ten miles has been through beautiful and richly cultivated fields of wheat, rye, corn, flax, potatoes, and beans. Vast fields of flax. Much linen is made by the people here, spun and woven at home. Have been all about the village. In the centre of it is a large market square. In the square is a huge monument of stone. Mary, as Queen of Heaven, on the top of it, with the child Jesus in her arms. Around the monument are several statues of saints—of St. Stephen, wick full of arrows, and the blood trickling down. Some of the saints look very grim and savage, as if they would have made right good hangmen and human butchers in their day. The landlord has just informed me that the plague was once here, and that the monument is to the glory of Mary and the saints, who saved the town from destruction. I am writing at the dinner table. Veal, salad, and stewed prunes for dinner, and bread and butter. One has done his dinner, and is smoking his cigar, puffing out the smoke over the table, and the smoke curls up above the table. Now another table is set, and two men enter with long pipes, puffing out the smoke, and several now sit down to that table, to play cards, every one with a pipe or a cigar. The room is now full of smoke, and it mixes up with, and gives flavor and smell and taste to everything we eat, drink, or wear—a delicious smell and flavor, as the Germans think, but to me most loathsome. This village is about 40 miles from Greenburg. The houses are built of stone and brick, and plastered over outside, and painted white. The men are standing here and there about the streets, smoking. The women are busy, carrying burdens on their heads, shoulders and backs, doing the work.

8 o'clock, evening.

In a hotel, within 12 miles of Olmutz, to which place I am bound before I sleep. I am sitting in the room, the general rendezvous room, where all the business of the house is carried on. Here called for some bread and butter, and an eating it, putting mouthfuls into my mouth, and eating it, and writing while eating. Good bread, good butter, and good water—and called for cheese, but it is such vile stuff, and such a villainous smell, that I had to call to the landlady to take it out of the room. The very smell makes me sick. How on earth the Germans contrive to give such a rascally smell and taste to their cheese, I know not. I found it the same in Prussia as here. But the people here think such cheese a delicious morsel, and charge highly for it. No disputing about tastes—but tastes for cheese I am sure widely differ. On my right, near me, is a man solemnly and devoutly smoking his pipe and drinking his beer. On my left, not far off, is a man with a bit of beard in one hand, taking it, and a pipe in the other; now and then he takes a puff, and gives forth a long stream of smoke. The tobacco smoke is the butter and cheese to the bread, for he has neither of the latter. Around the room are several other men lounging, all smoking with solemn devotion, talking with the landlady, who is as fat as she can live. Certainly the landladies in this country thrive in their profession.

12 o'clock, night—Olmutz.

This town is 60 miles from Greenburg, and we have been 19 hours on the road. The direction is about South West. The road for about 15 miles, in the morning, was ascending, till we came over the mountains that surround Greenburg and the surrounding villages, forming a magnificent amphitheatre. As we came over the mountains, we descended into a beautiful valley, which, at first, was narrow, with a small stream dashing down it; but the valley became wider and wider, and more fertile, and the stream deeper and broader as we came on; till it spread out into a plain, open on both hands, and covered with rich harvest fields, without a vestige of fence or wall or hedge, or any kind of enclosure, far as the eye could reach. The valley and the plain seem thickly inhabited, though the people are grouped together in little villages, instead of being scattered about on the land, in farm houses. Arrived here tired enough; and to rest, we are all three crowded into a little tight room to sleep, with feather beds for a covering, and straw mattresses to lie on. One of our trio is making a great ado about his bed—pulling the straw out and littering it on the floor—muttering and snoring at the pillows, the sheets, the room, and everything. It is ridiculous enough to see a man thus venting his wrath upon the poor dumb bed of covering. But there may be more sense, after all, and less evil, in man's visiting his wrath upon his bed than upon his fellow-men. Better it is not to fume or fret at any person or thing. 'Take it coolly,' I say to the man of wrath—'better luck next time.' 'I never was so shamefully treated before,' said he, pulling away at the straw bed. 'Jump into bed,' I said, 'cuddle down snug, get quiet, shut your eyes, and go to sleep, and you will feel easier.' 'I'll pitch into them in the morning,' said he. 'Pitch into bed first,' I said, 'and go to sleep, and then, if it is necessary to pitch into them in the morning, do. Only put away all your anger, and feel very loving and kind before you pitch into them.' He laughed, and crept into bed.

July 4, 1844—Olmutz—4 o'clock, morning.

In St. Maurice's church. Men, women and children kneeling all around me; and now and then rising from their knees, bowing or courtesying to the pictures and images of the saints that are placed here and there, and then kneeling down in the aisles or ships, and counting their beads, or reading their prayers from a book—for the people of Austria are generally taught to read and write. On the altars are candles burning. The sun is just rising to illumine the world, but the sun is not enough to see to perform Catholicity—candles must help out the sun in giving light. Pictures to represent God the Father, and Jesus Christ, and the Holy Spirit, are hanging over the main altar. Priests are very busy, bobbing, and bowing, and playing off their tricks, to befool the people. The building is an interesting specimen of ancient architecture, but a den of superstition on the part of the people, and of hypocrisy on the part of the priests. The bell now tolls, and the priests begin to chant and mutter aloud, and the people all chime in. I have a deep and increasing aversion to the system of church building and church adorning. I should take more pleasure in looking at the paintings, but for the men and women whose souls and bodies are prostrated before them. A people who hesitate not to hang, behead and slaughter men by thousands—to think of honoring God by bowing to pictures and statues, and by kneeling, and crouching, and muttering prayers before a piece of wood!

Half past 4 o'clock.

In the barracks. From the church to the barracks! For the performances of priests to the performances of soldiers! The priests sustain the soldiers by their prayers, and the soldiers sustain the priests by their bullets and bayonets. A file of soldiers now marching out of the gate, to go out and relieve the guards stationed at different places all about the town. The church and barracks are near together. A man has just come out of the church. 'To what saint does that church belong?' I asked. 'To St. Maurice,' said the man, touching his hat reverently, as he spoke the name of the saint. 'To what saint does that barracks belong?' I asked. The man started, and exclaimed—'To what saint?' 'Yes,' I said, 'to what saint, loving, and praying saint do they belong? For barracks should be dedicated to some pious, praying saint, as well as churches.' 'The barracks need not the prayers and protection of saints,' said the man. 'It may be,' I said, 'that the churches need them more; but I cannot but think there is propriety in putting barracks, swords, guns, and soldiers under the protection of saints, as well as churches, altars, pulpits and priests.'

I am now looking off from the walls within the barracks upon the surrounding fortifications. A number of cannon, mounted, near me, and soldiers stationed all about me. But few people stirring, and those few soldiers, going about the streets to relieve guard.

I am now in the market square, or *Ober Ring square*. There is a town-house and market-house in the square, and two large fountains to furnish water to the people of the whole town, and in the centre of the town is a monument 114 feet high—its sides full of images of saints, carved in the stone. This monument is built to Father, Son, and Holy Ghost, as a token of gratitude for deliverance from the plague that once raged in the town, and swept off many of the inhabitants. People had rather show their gratitude by building monuments and churches to God, than by reforming their lives. Men seek to conciliate the divine favor by outward observances—by any thing rather than by leading a divine life. But there is as much propriety in the attempts of the people of Olmutz to honor the Deity by erecting and consecrating to him this monument of stone, as by consecrating to him particular times and places. But God is a spirit, and such observances are an abomination to him—and especially when offered, as they are, by hands that are filled with blood. Love in human hearts to human beings is the only monument that can be erected to God on earth, with acceptance.

Many, mostly women, are coming in from the country, with milk, fruits, berries, vegetables of all kinds, bringing them on their heads and on their shoulders, and dressed in the peasant costume of the country. The women look very hardy and strong—their bare, round, brawny arms look as if they were accustomed to a life of strength, and endurance. But they all have a look of good nature and kindness, and move about with a firm and independent step. They seem peculiarly obliging and kind to one another. I love to see human beings in the market. They appear more natural, more like human beings here, than in the church. They do not perform humanity in the market as they do in the church—they live it more.

Plymouth County Anti-Slavery Society.

The Plymouth County A. S. Society convened at Cushman's Hall, in Plymouth, on Wednesday, Oct. 24, at 10 o'clock, A. M. The meeting was called to order by the President, Rev. Elmer Hewitt, and Rev. D. P. Livermore, of Duxbury, offered prayer.

Mr. Seth Sprague announced the death of Capt. Gershom Bradford, of Duxbury, a true friend of the slave, and for many years an officer of this Society. Mr. Sprague paid a brief, but well merited tribute to the virtues and moral worth of the deceased. The following resolution, expressive of the views of the Society, was presented by Mr. Sprague, and adopted unanimously:

Resolved, That by the death of Capt. Gershom Bradford, for many years one of the Vice-Presidents of this Society, the slaves have lost one of their best friends, and this Society a worthy and active member, and society at large a worthy citizen.

After some remarks relative to a business committee, it was proposed that each person present should have opportunity to utter their thoughts in their own way, unrestricted by forms or resolutions.

William A. White, of Watertown, now took the floor, and spoke at considerable length of the present condition and prospects of the anti-slavery cause, remarking that the present is an appropriate time to act—a crisis in anti-slavery affairs. One of the great political parties is staking their success on the annexation of Texas; while the other (in the expressive language of Bradburn) is shouting 'protection for wool on the backs of sheep,' is actually refusing protection to that on the heads of men. Mr. Clay's speeches in the United States Senate, and letters to various citizens, were cited as proof of what had been said. Mr. White spoke of the sacrifices which abolitionists are called upon to make in aid of the cause, &c.—of Torrey and Walker, of Thompson, Work and Burr, now suffering in slaveholding prisons, for no crime against the laws of the country, except that of being true to their true love of freedom, to unite their efforts in this holy and righteous cause.

Henry Clapp, Jr. of Lynn, spoke of the efficacy of moral power over that of brute force, declaring that the moral sentiment must be first purified before any permanent good can be accomplished. The cold indifference of the people of New-England, in regard to the imprisonment of her sons, is proof sufficient that the moral sentiment of the people is low indeed. The people believe that all moral power is treasured up in the church—they have been taught so from their youth. The church and clergy have the power to rock the nation from 'centre to circumference,' to make the sleeping billows roll, the rolling billows sleep, if they will. They should have been the pioneers in the work of reform—have they been? I am not denouncing the Christian church, or Christian clergy; I am here to-day to defend them against the present impostures.

The Christian church and Christian clergy are always on the side of the slave: is the great body of the American church and clergy willing to stand by his side?

Mr. Sprague agreed with the last speaker, as to moral means, but could not endorse all his views with regard to the church, clergy, &c. He did not believe their power was so great as had been stated; for the time had been when their power was tenfold greater than at present—when a bishop's cap had more influence than the bishop himself has now. As proof of what he had said, he gave a concise history of the rise, progress, and disruption of the M. E. Church in the United States, and concluded by advising all to 'come out of a corrupt, pro-slavery church, as he had already done.

Lewis Ford, of Abington, spoke of the influence of the clergy, and agreed with Mr. Clapp as to their influence for good or for evil in the cause of moral reform generally.

The time of the morning adjournment having arrived, the friends were invited to repair to Pilgrim Hall, where a splendid collation had been provided for all, without distinction.

Charles Lenox Remond, of Salem, now addressed the meeting in a strain of fervent eloquence worthy of the cause and the place; exhorting the friends to come up to the work with renewed zeal, and to make greater sacrifices (as he was himself willing to do) for the cause's sake.

A committee appointed before the adjournment, to take into consideration the condition of Capt. Walker and others, now reported, that it is advisable to hold meetings in each of the towns in the county; which report was accepted, and committees chosen in the several towns, to make the necessary arrangements.

Nathaniel H. Whiting, of Marshfield, urged the friends to do their duty with regard to the case of Capt. Walker, as well as to the cause generally. He spoke of the Pilgrim Fathers, of their sacrifices and suffering in behalf of human liberty; and contrasted their zeal with the apathy of the present generation. He would, however, still believe in the glowing words of Pierpont, that

'The pilgrim spirit has not fled:
It walks in noon's broad light;
And it watches the band of the glorious dead,
With the holy stars by night:
It watches the led of the brave who have bled,
And it guards this ice-bound shore,
Till the waves of the bay, where the May-flower lay,
Shall foam and freeze no more.'

outh for their kindness in furnishing refreshments for all, and to the Rev. Mr. Tomlinson, and others of his society, who promptly and generously met the expenses for the use of the Hall for the meeting.

S. DYER, Sec.

S. Abington, Oct. 12, 1844.

Change of Views.

NANTUCKET, Oct. 1, 1844.

MR. EDITOR:

As an individual who is conscious of having received light upon various subjects connected with, and involved in, the Slavery Question through the instrumentality of your valuable paper, I feel called upon to acknowledge the same. Your fidelity and plainness of speech have often stirred up my feelings to the highest pitch of excitement, and many a time I have hardly known whether I ought to be pleased or displeased, gratified or indignant, at your remarks in reference to the Church as an organized body, and its clerical and lay members—you and your correspondents having pictured them out in striking and strong terms, as being, on the whole, the very 'BULWARKS OF AMERICAN SLAVERY.' But I am no longer in doubt—I am convinced of the entire truth of what S. S. Foster has said upon this subject. There is, indeed, much religion in the land and world; but, alas! how very small an amount of practical holiness—Christianity! And even among the strictest of the sects, how little of 'pure religion and undefiled,' do we see! How little apprehension do the large body of 'professors' seem to have of the spirit of the Nazarene! I have wandered from fold to fold, and have examined into the articles and creeds of this, that, and the other band of sectarians, into which every village and city of the world is divided; and have arrived at the conclusion, that the earth is groaning under the tyranny of bloated hierarchies, and of ignorant and vicious and superstitious sectaries. But I trust in God, the day is not far distant, when the spurious Democracy, and the more spurious Christianity, of this slaveholding nation, shall be put down, and come to an end—be cast out, as of the devil. 'Fly swiftly round, ye wheels of time, and bring the welcome day,' is our earnest, heartfelt aspiration.

But I am wandering from my purpose. I wish to state that the discussion which has been going on upon the nature or the character of the Constitution of the United States, has set me right, on that subject. Nothing can be more plain and self-evident, than the fact, that THE CONSTITUTION OF THE UNITED STATES IS A PRO-SLAVERY INSTRUMENT. And I believe that the people are beginning to perceive it; and perceiving it, will soon begin to act in opposition to it, as it is, and seek its amendment. I am ashamed of my country; and it seems to me that the Fourth of July should cease to be observed, until she is indeed, what she professes to be, the 'land of the FREE, and the home of the BRAVE.' I cannot feel proud of America, while HUMAN SLAVERY, in its worst form, and to so great an extent, is upheld by her sons and daughters. Oh, what a commentary upon our Republic is the fact, that the candidate of either party, for the Presidency, is a SLAVEHOLDER! My prayer is, that the eyes of the great people may be opened to the enormity of their wickedness. Politicians are striving to excel in wickedness and folly, at this time.

'Cry aloud,' man of God, 'and spare not.' 'Truth IS powerful, and WILL PREVAIL.' God bless you in your holy efforts in the holiest of causes!

Yours, NANTUCKET.

Ladies' Anti-Slavery Fair.

PROVIDENCE, Oct. 5th, 1844.

FRIEND GARRISON:

For the encouragement of our coadjutors, perhaps some notice should be given of the Ladies' Fair, on the 4th ultimo. Despite discouragements and obstacles, it succeeded admirably. It was held in a small room in Sabins' buildings, a room not so large as the smallest hall in Marlboro' Chapel. No hall of a sufficient size could be obtained. Some were pre-occupied for other purposes; others were held, by the proprietors, as a 'dirty, niggerish' act—albeit their doors were thrown open to the 'Congo Minstrels,' Ventriloquists, and Odd Fellows. After all, the Fair went off in fine style. Its managers gave themselves heart and soul to the work. A goodly number of abolitionists were in attendance, and bestowed liberally of their substance. The avails, over and above all expenses, were one hundred and seventy-seven dollars. We are few and poor, the abolitionists of R. I.; this, therefore, is a pretty good sum to raise. Nobody but the women could have accomplished such much. Anti-slavery operations could not be continued a month, but for THE WOMEN. Many of them are despised by the Christians (?) of our city, and have been cast out of the Church, and branded as infidels and heretics. Yet their humanity is like purified silver, reflecting most perfectly the divine image of man—as created and endowed, by his Creator, unshackled by sin and slavery. Their zeal is of a lively, social cast, that makes all around beautiful and happy. So it was at this Fair. There was no cold, repulsive influence: The slave was aided, and we were benefited. He encouraged all!

Yours for the enfranchisement of the bond,

S. S. ASHLEY.

CONVENTIONS! CONVENTIONS!

At a meeting of the Executive Committee of the Pennsylvania Anti-Slavery Society, it was resolved to hold a series of conventions in Eastern Pennsylvania and such parts of Delaware and New Jersey, as lie adjacent to Philadelphia; and the undersigned were appointed a Committee to carry this resolution into effect.

It is proposed to hold conventions in such of the following places, as on further consultation and correspondence, may be found to be most suitable. Abington and Radnor Hall, Montgomery County; Atleboro', Fallowfield, and Pineville, Bucks County; Phoenixville or Charlestown, West Chester, Coatesville and Kennet Square, Chester County; Marple and Darby, Delaware County; Wilmington, Delaware State; Salem, Woodbury and Crosswicks, New Jersey.

Persons residing in the several places here mentioned, who may be willing to co-operate in this effort to advance the cause, are requested to write with delay to one of the Committee of Arrangements, mentioning the time that would be most likely to suit them, and the precise place in which they would prefer the meeting to be held.

It is possible that there may be other places not mentioned in the above list, in which meetings might be held to better advantage; persons, having information to this effect, are requested to communicate it at once to the Committee.

The first convention of the series, will be held in the Public Hall, Abington, Montgomery county, on second day the 21st inst., at 11 o'clock; and the rest in such order and at such times as shall hereafter be agreed upon.

Pains will be taken to secure the attendance at these meetings, of a sufficient number of good speakers to give them interest.

LUCRETIA MOTT,
E. M. DAVIS,
MARY GREW,
J. M. McKIM,
Committee of Arrangements.

Philadelphia, 10th mo., 4.

SALEM FEMALE A. S. SOCIETY.

A course of six lectures will be delivered before the Salem Female A. S. Society, upon successive Sunday evenings, at Mechanic Hall. The introductory lecture will be given by the Rev. John Pierpont, of Boston, Sunday evening, Oct. 20th, at 7 o'clock. The remainder of the course, to be delivered by the following gentlemen, as follows, viz:

Wm. A. White, Oct. 27th.
Frederick Douglass, Nov. 3d.
Wm. L. Garrison, Nov. 10th.
Wendell Phillips, Nov. 17th.
Charles L. Remond, Nov. 24th.

A collection to defray the expenses of the Hall, will be taken up. All persons interested are cordially invited to attend. ELIZA J. KENNY, Recording Secretary. Salem, Oct. 11, 1844.

WORCESTER COUNTY NORTH ANTI-SLAVERY SOCIETY.

This Society will hold a quarterly meeting at Fitchburg, on Friday, Oct. 18th, at 10 o'clock, A. M. Wm. L. Garrison and Wendell Phillips have both promised to be present, (Providence permitting.) William A. White has also been invited. Let us have a tremendous gathering of the uncompromising friends of the slave at Fitchburg. The present aspects of the cause, in Church and State, require us to speak out in thunder tones for poor crushed humanity—NO UNION WITH SLAVEHOLDERS! Merchants, Farmers, Mechanics of Worcester County—if your wives or children were suffering the awful doom of slavery, would you think it a burthen to leave your counting-room, your shop, or your farm, for a day or two, to plan measures for their deliverance? The meeting will undoubtedly be one of thrilling interest to all who may attend. J. T. EVERETT, For the Society. Princeton, Oct. 6th, 1844.

AWAKE FOR THE OPPRESSED!!!

A Convention will be held in New-Bedford on the 19th and 20th of this month, to discuss the merits of American slavery.

The friends in the neighboring towns are invited to meet at Liberty Hall, at half-past 10 o'clock, A. M., with Edmund Quincy, L. Remond, Francis Jackson, W. A. White, and Wendell Phillips, who are all expected to be present on the occasion. Let Bristol county awake for the bondman, and send forth a re-echoed sound—No Union with Slaveholders, religiously or politically!

For order New-Bedford Anti-Slavery Society. New-Bedford, Oct. 3, 1844.

NORFOLK COUNTY A. S. SOCIETY.

The Norfolk County A. S. Society will hold a quarterly meeting at WALPOLE, on THURSDAY, 24th instant, in the Unitarian meeting-house, commencing at 10 o'clock, A. M., and continuing through the day and evening. The members and friends of the Society in all parts of the county, and in all parts of the country, are most earnestly requested to be present at this important meeting. Let there be a great and enthusiastic gathering of true-hearted abolitionists assembled for mutual encouragement and counsel. When the political parties can meet by thousands for the elevation of slaveholders to the Presidency, and for the promotion of a selfish policy, let the friends of true freedom be willing to make at least as great efforts, and as large sacrifices for the deliverance of the slave from his bondage, and the land from its guilt and danger. Let no excuse short of invincible necessity keep any one at home on that day. It is hoped that Mr. Garrison and other friends from other counties will be present. ANNE WARREN WESTON, Rec. Secretary.

FREE ENQUIRY MEETING AT UNION HALL.

A public meeting for Free Enquiry will be held on Sunday afternoon, Oct. 20, at Union Hall, No. 8, Bridge-street, commencing at 2 o'clock. Persons of every sect, persuasion, or party, are respectfully invited to attend, and participate in the proceedings of the meeting. WM. DUNKINS. Boston, Oct. 18.

ADELPHI UNION LIBRARY ASSOCIATION.

The eighth course of Lectures before this institution will be delivered at the TREMONT CHAPEL, (UNDER THE BOSTON MUSEUM.)

The course will commence on TUESDAY EVENING, November 19, with a Lecture from Rev. THEODORE PARKER, of West Roxbury. Lectures may be expected from the following distinguished gentlemen, on the succeeding Tuesday evenings:

Wendell Phillips, Esq. Rev. John Pierpont, Walter Channing, M. D. William Lloyd Garrison, Rev. Samuel J. May, J. V. C. Smith, M. D. H. J. Bowditch, M. D. Rev. Sam'l K. Lothrop, Edmund Quincy, Esq. Paul H. Sweetser, Esq. Rev. Caleb Stetson, Rev. James F. Clarke, Edward Young, Esq.

To be followed by other gentlemen of talent and influence.

Exercises will commence precisely at half past 7 o'clock.

Tickets for the course, admitting a gentleman and lady, 75 cents. Single tickets 50 cents—to be obtained at No. 25 Cornhill, at the Chronicle office, 7 Cornhill, and at B. H. Greene's Bookstore, 124 Washington-street, and also of the Committee.

WILLIAM C. NELL, CHARLES A. BATTISTE, ALFRED G. HOWARD, EDWARD B. LAWTON, EDWARD WEEDEN, WILLIAM W. RICH, Lectures Committee. Boston, Oct. 18.

NEW-ENGLAND NON-RESISTANCE SOCIETY.

The Sixth Annual Meeting of the New-England Non-Resistance Society will be held in the city of Boston, on TUESDAY, the 29th of October, commencing at 10 A. M. A cordial invitation is to be present on this interesting occasion is extended to persons of every sect, party, complexion and condition in life. Especially is it enjoined on all the friends of peace on earth and good will to mankind, to make all suitable arrangements to be in attendance at this anniversary. Wm. Lloyd Garrison, Cor. Sec. Boston Sept. 11, 1844.

WEYMOUTH ANTI-SLAVERY FAIR.

It has been found impossible to make preparation for this Fair quite so early as was at first proposed, and notice of the time will be given hereafter. The friends of the cause are entreated to unite with fresh zeal, liberality and industry, that the occasion may not fail to be what it now promises to be—one of great importance to the anti-slavery enterprise, and of uncommon interest to its advocates. A few very beautiful

THE DEMOCRATIC RALLYING CRY.

Here is a specimen of party humbug and fanaticism.
 THE DEMOCRATIC RALLYING CRY.
 Rouse up, ye noble Democrats! your slumbers cast aside,
 'Tis Freedom's native rallying cry that echoes far and wide!
 The spirits of your Fathers now are riding on the blast,
 And call their children to behold the glories of the past.
 They bring to view the thrilling scenes of high heroic fame,
 When Washington and Lafayette stood forth in Freedom's name,
 When the sturdy northern yeomanry pressed forward in the van,
 And bled with southern chivalry for the equal rights of man.
 No sordid meanness then repressed the patriot's sacred flame!
 No thirst for conquest tarnished then the lustre of our name!
 Our fathers' blood for liberty and right, flowed thick and fast,
 And the heritages they left to us, is the glory of the past.
 Brave Warren fell on Bunker's height; he died for Freedom's cause;
 The Sumners and the Marions, they won all the earth's applause;
 The north and south went hand in hand when the battle first began,
 In the cause of truth and liberty, and the equal rights of man.
 Great Washington, thy brilliant name is linked for evermore,
 With the glory of thy country which she won in days of yore,
 When a Southern Chieftain led us all, and to the sky was cast,
 The flag that fires our bosoms now, with the glory of the past.
 Virginia's gallant cavaliers sent forth the shout on high,
 Old Massachusetts echoed back the noble rallying cry;
 From Sumner's wave and Hudson's stream, the joyful chorus rang,
 That was our country's altar round for the equal rights of man.
 Rouse up, ye noble Democrats! a plot is brewing now!
 To tear away the laurel wreath that decks the patriot's brow,
 In North and South, fanatics vile, the seeds of discord cast,
 With daring hand, to rob us of the glory of the past.
 With cunning snarl and artful cry, they hope their cause to gain,
 And call on Southern chivalry, their measure to sustain;
 With virtuous phrase upon their lips, they've laid a horrid plan,
 Our sacred Union to destroy, and the equal rights of man.
 Thy happy home, fair Liberty, the pride of all the earth,
 The chosen land of Heaven, where first fair Freedom had her birth,
 Must now be rent with faction vile, or madly burst in twain,
 To feed the Speculator's maw, and heap the cozen's gain.
 Rouse up, ye noble Democrats! as erect as your grandfathers stood,
 'Gainst those who wring the poor man's sweat, and split the brave man's blood;
 Rouse up and grasp with stalwart hand, the fetich and the shield,
 And swear, like them, our country's cause you'll ne'er consent to yield.
 THE ANTI-SLAVERY LEVER.
 Again for the down-trodden slave let us try,
 And shoulder to shoulder the old lever fly;
 Though Slavery weighs down like a mountain of stone,
 We'll never give up till the monster's o'erthrown.
 This curse of our country is felt far and wide;
 From Texas and Maine it has crimsoned the tide;
 The wide-spreading limbs and the shameless heart's core
 Have one blighting name—'tis the blood-guilty shore.
 Your efforts to rescue your country from shame,
 And give her for justice and virtue a name,
 Are treated with scorn by a slaveholding crew,
 Who sell their own children, and fain would sell you.
 When Britain was deaf to her colonies' plea,
 We threw down the gauntlet, resolved to be free;
 Then let the slaveholder in prudence beware—
 The voice of defiance off follows a prayer.
 The wailing of Israel was treated with scorn,
 Till Egypt was smitten in all her first-born;
 Since God cannot alter, his ways being true,
 My country, my country, I tremble for you.
 The blood of a traitor must flow in his veins,
 Who comes not to rescue a brother in chains;
 The wail of the slave, were it curses our shores,
 Should arouse every heart to contend in his cause.
 Then arise in your strength! Meet a freeman be told
 To frown on the traitors who Freedom have sold;
 Who make your fair country a hissing and scorn,
 And bow down the head that's American born.
 The lever we ply was received from above—
 'Tis justice, supported by faith, hope and love;
 Then let us take hold, heart and hand, one and all,
 And Slavery may meet its death-wound in this hall.
 All hands to the lever! hold on for the right!
 Our foes against justice and liberty fight;
 Heave! heave on the lever! till Tyranny quakes;
 Heave! heave! till the last chain of slavery breaks!
 THE KINGDOM OF CHRIST.
 BY MRS. E. W. RICHES.
 'His dominion shall be from sea to sea, and from the flood unto the world's end.'—Psalm lxxi. 8.
 O word of truth to cheer
 The waiting pilgrim's ear;
 A light to trusting faith forever given;
 Stretching from sea to sea
 That kingdom yet shall be,
 Tinging the clouds of earth with rays from heaven.
 Let to each distant shore,
 With darkness brooding o'er,
 The message of eternal life be borne;
 O'er India's idol fane,
 Where darkness ever reigns,
 Soon shall be ushered in the glorious morn.
 Where sculptured fragments lie
 Beneath the glowing sky,
 Where dark oblivion spreads a murky pall,
 O'ermastering Time holds sway,
 And slowly to decay
 The heathen temples each to ruin fall!
 Tribes of the desert far,
 Behold the Morning Star
 With beams of ever-living truth shall shine;
 And every mountain dell
 The chorus glad shall swell,
 And spread the tidings of that peace divine.
 For he shall ever reign,
 And death and sin and pain
 Shall cease: his promises ever sure will be.
 Hasten, O Lord, the hour
 When all shall own thy power,
 And humbly waiting souls may thy salvation see.

THE LIBERATOR.

Robert Owen—Universal Reform.

The following letter is from a highly intelligent and respectable English gentleman, with whom I was favored with a slight acquaintance during a tour which he made through this country, about two years since. It was written in great haste, and intended only for my own private perusal; but as it contains some criticisms which I am rather desirous should meet the public eye, I venture to publish it, leaving the name of the writer a matter of sacred privacy.

Since the letter was received, ROBERT OWEN, the father of 'Socialism,' has arrived in this country, and intends spending the ensuing winter with his son, Robert Dale Owen, M. C., in Indiana. During my last visit to England, I had two interviews with Mr. Owen, which satisfied me that he was a kind-hearted, benevolent, philanthropic man, earnestly desirous of doing good to his race, and much nearer the kingdom of heaven, in spirit and purpose, than those scribbles and pharisees who were raising such a tremendous hue-and-cry against him on the charge of atheism; but I was not less satisfied that his moral philosophy is utterly defective—that his 'doctrine of circumstances' is absurd and mischievous—and that he is, comparatively at least, as one beating the air. I frankly told him wherein I differed from him, and could not help admiring the excellent spirit which he displayed at any and every attack on his doctrine and plans for the redemption of the human race. I trust he will everywhere meet with a kind reception in this country, and be heard with candor, and in the spirit of many freedom. None but religious hypocrites or formalists will persecute him, or shrink with holy horror from his presence; but they who are for proving all things, and holding fast that which is good, will welcome him to an open arena, not doubting the omnipotence and immortality of Truth, and therefore afraid of nothing where she is left without a fether.

In reply to the allegation contained in the third paragraph of the following letter, commencing, 'You have not yet given up anger, wrath, revellings, calling hard names, &c. I beg leave to say, first, I am not conscious that I cherish any such spirit; secondly, if his allegations were true, he ought not, according to his own philosophical dogma, that men are not responsible for their acts, and therefore are not deserving of praise or blame, to urge it as a crime; and, thirdly, that he uses as severe and sweeping charges as any of whom he complains. In proof of this, I quote from the first number of a series of letters which he is now publishing in an English periodical, entitled 'Notes of Travel in the United States'—a number dated August 21, 1844, one day later than his letter to me. He begins by confessing that, 'as compared with ill-paid, hard-worked, ignorant, degraded, pauperized, miserable working population of England, Scotland, and Ireland, he did expect to find the condition of the slaves tolerably good, and that the descriptions given of American slavery by the friends to the abolition of slavery, were greatly exaggerated.' 'But,' he adds, 'having been in America, and seen and heard for myself, and having conversed with slaves, with free blacks, with native Americans—both merchants, tradesmen, and laborers in the free States, and with slave-owners and slave-dealers in slave States, I am compelled, in justice to my own opinions and feelings, carefully formed, after repeated dispassionate consideration, to denounce United States negro slavery as the most abominable, hard-hearted, cruel, unjust, inhuman, immoral, tyrannical, and wicked system that the heart of bloody tyrant could invent, or devil practice,—as the concentration of all that is base, mean, sordid, and detestable in the vilest of our race, rendered a hundred times more odious by the canting hypocrisy of priests of all denominations, who are the most strenuous apologists and upholders of this hellish system.' There—that is pretty well as an example to be imitated—and I have no fault to find with it! It is consistent language for my English friend to use!

LIVERPOOL, August 20, 1844.

MY DEAR FRIEND GARRISON:
 I have just received your valuable and interesting paper, that you might see how the movement goes on in England. The Nation will give you an idea of Irish feeling and Irish proceedings on the question of Repeal, and the instruction of that people; the Northern Star will give you an idea of the working classes of England, and the struggle of our black slaves, the colliers in the North; the League will tell you what our Free Trade party is doing, and what they intend to do; and the Journal and the Albion will give you English Whig sentiments—but what I wish to draw your attention to more particularly, is the New Moral World, which announces that Mr. Robert Owen has taken leave of his friends in this country, and is now on his way, and in a few days after you receive this letter and parcel, you may expect him to land once more on the shores of America, on his benevolent mission from on high for the salvation of a lost and benighted world. His intention is to gather together, if possible, into one fold, all who are now struggling in your country for the interest and happiness of the human race. Mr. Owen comes to preach the perfect equality of man, to be brought about by equality of education and equality of condition; and these to be effected by the establishment of communities of united interests, united capital, united labor, with equality of rights, and equality of the means of enjoyment for the whole human race. Yours is a noble work, the emancipation of the American slave; but let me suggest, from a long consideration of the subject, that it appears to me to be only a sectional and fragmental reform—a tinkering of the old worn out system—that you do not go at all to first principles, but are merely tampering with effects.

Private property is the root of African and all other kinds of slavery, political, social, moral, religious, and intellectual; and if you will remove private property, you will remove all kinds of slavery at once.

You have not yet given up anger, wrath, revellings, calling hard names, and all the other evils of the praise and blame system, nor learned that spirit of charity and love, which is the essence of sound morality and practical Christianity. You have not learned to imitate your Father in Heaven, who sends his sun to rise upon the evil and the good, and sends rain upon the just and upon the unjust; but you rail most unmercifully against persons, slave owners and other tyrants, forgetting that their characters were formed for them, and not by them, as well as your own. Mr. Owen will teach you doctrines that will cure you of all this irrationality, whilst he will teach you at the same time how to liberate the slave.

In Mr. Owen you possess a treasure greater than the world ever possessed before. Give him all the assistance you can, in his work of benevolence and love, so that when he returns, he may have just reason to speak well of the United States of America. If I know any thing of genuine morality, of true liberty, of the true science of society, and the means of making all men happy, of bringing about the millennium, I owe it to the principles propounded by Mr. Owen.

The happiest days I have ever spent have been in his society, and in the society of his best disciples.

Will you write to John A. Collins, and let him know he is coming? He must be the John the Baptist in the United States, as I have been in England. He must direct him in the way to address large bodies of the people, for the time of the millennium is at hand; and ignorance, vice, poverty, fear of poverty, murder, hatred, revenge, strife, persecution, slavery and war, must be banished from the world. And in this work of human regeneration, the United States of America are destined to take the lead. Mr. Owen negotiated the last peace between the United States of America and Great Britain, and he is now coming to negotiate with your Government for the peace, the eternal peace of the world; and if properly assisted by the American people, this object will be accomplished, and tyranny and slavery and war will be known no more.

His plans for accomplishing these attempted objects are the most simple and the most efficacious that can be conceived; and when explained, your people will be apt to exclaim against them, as HAZEL, the soldier of Bonaparte did against the means of cure pointed out to him by the prophet Elijah; but I trust that, like him, when their rage is expended, they will give him a fair trial—for they are equally certain to effect a cure.

I should like the Liberator better, if you would devote a page or two to giving an account of the progress of all movements for benefiting the masses of your countrymen. There is too much sameness for an English reader. We all detest slavery of every kind, and African slavery, as it exists in the United States, more than any other slavery in the world; but we like to hear of other onward movements, as well as that. I like all onward movements. There is the same fault in the Herald of Freedom as in your own; it wants variety, and more general information of what is going on; indeed, it is the fault of all your papers—they are all devoted to party objects, and the advocacy of party measures.

[The object for which the Liberator was commenced was, primarily, the abolition of American slavery.—Of course, so momentous a theme must necessarily occupy a large portion of its columns; but I endeavor to give as much aid as practicable to other reformatory movements, and to make a universal application of the principles on which the Liberator is based. What other journal does more than this?—Ed. Lib.]

NON-RESISTANCE.

From the Practical Christian.

Letter to Gerrit Smith—The Non-Resistance Society.

HIGHLY ESTEEMED FRIEND:
 It has never been my pleasure to enjoy a personal acquaintance with you; but I have seen so much from your pen, and heard so much good report of your philanthropy, that I have long been accustomed to associate your name with all that is morally noble and excellent in this wonderful age. I have read with deep, and I must say painful interest your published letter of July 18, 1844, to friend John G. Whittier. That letter seems to me to contain many things which ought not to have come from so conscientious and intelligent a man as Gerrit Smith. Need I ask your pardon for the liberty I take in pointing out the inevitable errors and defects of that communication? And let me hope that your candor will prompt you either to defend, retract or explain those exceptionable parts at an early day.

You commence with a particular reference to the Non-Resistance Society. You welcomed its organization, hang up its 'Declaration of Sentiments' in the most respectful manner, and you have flattered yourself it would help solve your doubts respecting the 'Peace Convention,' still remain undecided whether its doctrines are true or false, but regard them as testifying honorably to 'the conscientiousness, self-denial, and integrity' of their professors. You then pronounce the organization of this Society 'a bold assault on civil government,' inasmuch as it affirmed the inviolability of human life—the national of which you consider 'essential to the maintenance of civil government.' As a member of the Non-Resistance Society, I take exception to this representation of its position relative to civil government. We do not hold, or admit, that the destruction of human life is essential to the maintenance of pure civil government. It is so to the maintenance of the world, and devote themselves to the great work of revolutionizing public opinion. They must do this, or falsify their own professed faith and principles. But do they therefore assault civil government? Are they necessarily opposed to all social organization, constitutions, laws, executive public servants, and political arrangements among mankind? Do they denounce all conceivable restraints on the individual? Is it not the duty of every citizen to be obedient to the military government, second-sustained by the government—claiming the right to slaughter and exterminate all who resist its authority—to which they are opposed. And even to such governments, their opposition is no other than a moral one, an opposition of faithful testimony and honest disapproval. As President of the Non-Resistance Society, I distinctly and solemnly disclaim that as an opposition to civil government. Still, it may be the opinion of my worthy friend, that it must be opposed to it *per se*, because he can conceive of nothing like civil government without asserting the right to destroy human life. He may regard this as a self-evident truth, and he may be right; but I cannot but regard the Non-Resistance Society as a society of prejudiced unbelief in the efficacy of divine righteousness. I do not mean to denounce you for drawing your own inference in this matter; but I complain that your language carries the impression that the Non-Resistance Society, as a Society, avow themselves to be the assailants of civil government *per se*. If this be the case, the Society is a society of self-declared rebels, and I shall deem it my duty to withdraw from its association, and to denounce its proceedings as a society of rebels.

You next introduce the Liberty party as recognizing the rightfulness of civil government, and say—'It is, therefore, consistent for the Non-Resistance to oppose it; and they do oppose it.' Do you mean to say that the Non-Resistance Society is a society of rebels, or of a distinctive class, oppose the Liberty party on account of its recognizing the rightfulness of civil government, or that they are opposed to it on any other ground than that, like all the great political parties of the day, it cunningly seeks to attain power to overthrow its enemies by destructive physical force? As a society, we have no opposition to the Liberty party, save that general opposition, which we in our principles oppose to all parties aspiring to wield the military and punitive powers of existing governments. As individuals, aside from our non-resistance predilections, doubtless there are among us various opinions and feelings with respect to the moral integrity, consistency and expediency of the Liberty party. These I trust you do not call in question, as necessarily connected with our distinctive non-resistance peculiarities.

I am, however, surprised and grieved at the following statement: 'But their failure to overcome the Liberty party, &c. has not discouraged the Non-Resistance. They have recently rallied for a new attack, on a new ground, that the Federal Constitution is a pro-slavery instrument, and that the assumed pro-slavery character of this instrument is, that the Northern States should separate from the Southern States.' This is certainly very far from what I understand to be the truth. The Non-Resistance have taken no such action as this. Our Society has made no such attack on the Liberty party. We have nothing to do, in Non-Resistance, with the question of whether the Constitution of the United States is or is not pro-slavery. If it were free from every taint of chattel slavery, yet were fundamentally military and murderous in its prescriptions of citizen duties, we could not endorse, or engage to support it.

But perhaps you only mean to represent that the known Non-Resistance, acting as members of the American Anti-Slavery Society, through their personal influence and numbers, procured the late decision of that Society, proclaiming the duty of abolitionists to dissolve all political connection with slaveholders. But it is ingenious to confound the American Anti-Slavery Society with the Non-Resistance Society? Or to speak of the Non-Resistance as persons of opposite opinions on the non-resistance question, as a doctrine of the Non-Resistance? Granting even that a majority of the present American Anti-Slavery Society are Non-Resistance, which cannot I think be the fact, and granting too, that their master minds were first and foremost in urging the adoption of the present policy, no more with slaveholders? Is it that doctrine therefore a non-resistance doctrine? Or is the new position a non-resistance position? No more than it is a Congressionalist, or a Presbyterianist, or a Methodistist, or a Unitarianist, or a Universalist, or a Quaker doctrine, or position. Non-resistance neither rises nor falls with this doctrine and position. If the doctrine prove sound, and the position tenable, non-resistance is not therefore sound and tenable. If they prove unsound and untenable, non-resistance remains unsound. Is it to be presumed that a military politician can by no possibility have honor, principle, or conscience enough to withdraw from a league to legislate and fight in company with slaveholders for the maintenance of the most monstrous and wicked system of the world? Must every Non-Resistance who gets ashamed of such a league? Non-Resistance can indeed very consistently unite with anti-non-resistance abolitionists in affirming the duty of all who abhor slavery to have no union with slaveholders, politically or religiously. But in doing this, they act on an anti-slavery, not a non-resistance platform. They do what any honest man, ever so much opposed to non-resistance, has good and sufficient reasons for doing. Now does my worthy friend mean to lend the sanction of his good name to the very unjust insinuation that we, the Non-Resistance, in the American Anti-Slavery Society, have clandestinely usurped the influence of that Society to proclaim and propagate doctrines as legitimately anti-slavery, which are in fact and in truth nothing but Non-Resistance doctrines? This would be as cruel as it is unjust and untrue. But again, the position taken by the Anti-Slavery Society is not such as your readers would presume. That Society has not proclaimed the duty of the Northern States to separate from the Southern States. It does not address itself to States, or bodies politic, but to the people of the United States, and to the people of the world, and the house should not be polluted by the dissemination of abolition principles, and requested him to leave the pulpit peacefully—his did not, force should compel him. Nelson descended one step, but then turned, as if determined to maintain his stand, when the Doctor stepped up and took him by the head, and led him out of the house. This is the statement given in the Palmyra Whig. It is said, in editorial remarks which accompany it, that Mr. Nelson had previously renounced abolitionism.—St. Louis Repub.

Most Melancholy Suicide and Murder.—It is again our painful duty, says the Vicksburg Sentinel of the 13th ult., to chronicle one of the most distressing occurrences which has ever happened in that city. On the previous morning, Mrs. Vogel, the wife of a German living on Main street, died of a sudden. Her husband, who was a neighbor, alleging that the 'green-eyed monster,' jealousy, was the sole cause of her rash acts. There was also a letter or piece of paper, containing a short prayer to Almighty God, praying for forgiveness, &c.

Execution.—The Tarboro' (N. C.) Press, of Oct. 5, says.—On yesterday, Harry Lane was executed near this place, for the murder of John Bedford. An immense concourse of men, women and children attended, as is usual on such occasions. Lane appeared cheerful, and more so than was generally expected from his hardened conduct heretofore, and we learn that he expressed deep contrition for his manifold crimes and misdemeanors. Lane is said to be the first white man ever hung in this country.

Extraordinary Parcel by the Post Office.—On Thursday last, one of the most extraordinary packages, perhaps ever sent through the post office, reached the post-office of this city. This was no other than a parcel containing some fifteen or twenty live frogs. The contents of the parcel were discovered by two or three of them jumping out at the post-office. The frogs, it is believed, were of the Egyptian or some other rare species, and were addressed to one Burleigh at New Place, in this city. They reached their destination in safety.—Glasgow National.

Accident.—This morning, as the merchandise train on the Boston and Maine railroad was proceeding to Portland, when near Andover, Mr. Daniel V. Hoyt, conductor, fell from the cars, injuring him in a shocking manner. No hopes are entertained of his recovery. His death will be a severe affliction to his wife and children, who are young and dependent on him. He had been in the service of the Boston Merc. Journal, Friday. [He has since died.]

The Arkansas Times and Advocate of the 15th ult., states that it was rumored that the Gov. of that State, had sailed for Texas, carrying all his negroes with him; the same negroes which the United States government had levied upon to secure a judgment for upwards of \$12,000, appropriated to pay volunteers in 1836, but which the Governor had applied to his own purposes.

The loss by the flood in the Mississippi and its tributaries this summer, estimated by the Capt. General inquiry by the Vidalia (Louisiana) Intelligencer, at six millions six hundred and twenty-seven thousand dollars—a total loss and annihilation of so much property.

In this cotton to the extent of 133,165 bales, worth at current prices per bale, \$4,173,120, is included.

Meetings are called in the river counties to encourage the government for aid in constructing levees, or dikes, to keep out the water.

Orders have been issued by the Spanish government to its Consuls in the U. States and elsewhere, directing them to grant no passports to colored people for the island of Cuba, as such persons are prohibited from entering the territory of that island.

At Cincinnati, on the 19th ult., J. L. Lasser, a hotel and boarding house keeper in that city, was arrested, with his wife, on a charge of counterfeiting. About a plate in counterfeit Virginia fives were found, and a plate for striking tens of Tennessee money.

Penny Postage.—It is ascertained that the profits, after paying all expenses, of the English penny postage system, amount to three millions of dollars annually. The franking privilege is entirely abolished. The Queen herself has to purchase her penny stamps.

Charge of Murder.—Yesterday forenoon, Finner Ballou and Dr. Alexander A. Butler were brought up for examination upon a charge of murdering Maria A. Aldrich, whose death is supposed to have been caused by a successful attempt to procure abortion.—Boston Post, Wednesday.

Militarism.—What is the world coming to? We noticed yesterday, in Fifth-street, above Chestnut, the following warning upon a window pane of a closed store: 'This shop is closed in honor of the King of kings, who will appear about the 29th of Oct. Get ready, friends, to crown him Lord of all.' There is a sign hung out in Chester-street, upon a shutter, importing that 'the Bridgroom is coming, &c.—Phila. Ledger.

The Case of the Louisiana Negroes.—His Honor Judge Brown, returned home on Tuesday last; and on Thursday, made a decree in the case of the two negroes taken with the pilot boat La Fayette, and who had been detained in custody of the Marshal, to afford them time to establish their claim to freedom. It will be remembered, that six of the eight were sold on the 6th of August last, under a former decree. They were all demanded by the Governor of Louisiana as fugitives from justice, under a charge of larceny. The Governor of Florida issued his warrant for their delivery, but before that had been received here, the six above referred to had been sold, and they are not yet apprehended.

It being clearly proved that the two who pretended to be free are also slaves, these were on Thursday delivered up to the agent of the Executive of Louisiana, to be taken thither and tried, in conformity with the act of 1793. The decree requires that after they shall have been tried, and found to be slaves, they be sold by the laws of Louisiana on the offence they are charged with, they shall be re-delivered to the Marshal of this District, to abide the further order of the Court in a claim for salvage.—St. Augustine News, 21st ult.

More Lynching Threatened.—There was considerable excitement, says the Georgetown Advocate, on Sunday morning at the camp-meeting near Fairfax C. H., Virginia. Some persons taking exception to the conduct of the Rev. A. A. Griffith at the General Conference, declared him to be an abolitionist, and threatened to remove him from the ground. At the close of the sermon, the reverend gentleman appeared on the stand, and after briefly vindicating his course at the Conference, he read the charges and read them—declaring that he had never been an abolitionist, and challenged the world to show any act or conversation of his which would justify such an opinion. During the afternoon Mr. Griffith left the camp ground, in company with some friends. With this exception, every thing has, so far, passed off delightfully, and it is supposed great good will be accomplished.

Abolitionism.—Marion county has again been the scene of excitement, growing out of abolitionism. On the 25th, Sunday, a sermon was preached at Little Union, by Mr. Ayres—after which, David Nelson, a 'young abolitionist,' as he is termed, got up to address the people. Dr. Bosley immediately rose and told him he would not be permitted to preach in that house—that his wife was a member of that church, and the house should not be polluted by the dissemination of abolition principles, and requested him to leave the pulpit peacefully—his did not, force should compel him. Nelson descended one step, but then turned, as if determined to maintain his stand, when the Doctor stepped up and took him by the head, and led him out of the house. This is the statement given in the Palmyra Whig. It is said, in editorial remarks which accompany it, that Mr. Nelson had previously renounced abolitionism.—St. Louis Repub.

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THE CASE OF THE LOUISIANA NEGROES.—His Honor Judge Brown, returned home on Tuesday last; and on Thursday, made a decree in the case of the two negroes taken with the pilot boat La Fayette, and who had been detained in custody of the Marshal, to afford them time to establish their claim to freedom. It will be remembered, that six of the eight were sold on the 6th of August last, under a former decree. They were all demanded by the Governor of Louisiana as fugitives from justice, under a charge of larceny. The Governor of Florida issued his warrant for their delivery, but before that had been received here, the six above referred to had been sold, and they are not yet apprehended.

It being clearly proved that the two who pretended to be free are also slaves, these were on Thursday delivered up to the agent of the Executive of Louisiana, to be taken thither and tried, in conformity with the act of 1793. The decree requires that after they shall have been tried, and found to be slaves, they be sold by the laws of Louisiana on the offence they are charged with, they shall be re-delivered to the Marshal of this District, to abide the further order of the Court in a claim for salvage.—St. Augustine News, 21st ult.

More Lynching Threatened.—There was considerable excitement, says the Georgetown Advocate, on Sunday morning at the camp-meeting near Fairfax C. H., Virginia. Some persons taking exception to the conduct of the Rev. A. A. Griffith at the General Conference, declared him to be an abolitionist, and threatened to remove him from the ground. At the close of the sermon, the reverend gentleman appeared on the stand, and after briefly vindicating his course at the Conference, he read the charges and read them—declaring that he had never been an abolitionist, and challenged the world to show any act or conversation of his which would justify such an opinion. During the afternoon Mr. Griffith left the camp ground, in company with some friends. With this exception, every thing has, so far, passed off delightfully, and it is supposed great good will be accomplished.

Abolitionism.—Marion county has again been the scene of excitement, growing out of abolitionism. On the 25th, Sunday, a sermon was preached at Little Union, by Mr. Ayres—after which, David Nelson, a 'young abolitionist,' as he is termed, got up to address the people. Dr. Bosley immediately rose and told him he would not be permitted to preach in that house—that his wife was a member of that church, and the house should not be polluted by the dissemination of abolition principles, and requested him to leave the pulpit peacefully—his did not, force should compel him. Nelson descended one step, but then turned, as if determined to maintain his stand, when the Doctor stepped up and took him by the head, and led him out of the house. This is the statement given in the Palmyra Whig. It is said, in editorial remarks which accompany it, that Mr. Nelson had previously renounced abolitionism.—St. Louis Repub.

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Militarism.—What is the world coming to? We noticed yesterday, in Fifth-street, above Chestnut, the following warning upon a window pane of a closed store: 'This shop is closed in honor of the King of kings, who will appear about the 29th of Oct. Get ready, friends, to crown him Lord of all.' There is a sign hung out in Chester-street, upon a shutter, importing that 'the Bridgroom is coming, &c.—Phila. Ledger.

NOTICE.</